TWO SHEETS FOR Poor Families.

THE FIRST:

Instructions to the Ungodly FOR THEIR CONVERSION.

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Two Sheets for Poor Families.

I. Instructions to the Ungodly, For their CONVERSION.

THough the saving of souls be a matter of unexpressible importance, yet (the Lord have mercy upon them,) what abundance are there that think it not worthy of their *serious enquiry*; nor the *reading* of a *good Book*, one hour in a week? For the sake of these careless *slothfull* sinners, I have here spoken *much in a little room*, that they may not refuse to read and consider so short a Lesson; unless they think their souls worth *nothing*! Sinner, as thou wilt shortly answer it before God, deny not to God, to thy self, and me, the sober pondering, and faithful practising, these few Directions,

Mar. 8. 36. Matth. 6. 33. Job 21. 14. & 22. 17. Psalm 1. 2, 3. Psalm 14. & 12

I. *Begin at home and Know thy self:* Consider what *it is to be a* MAN. Thou art made a nobler Creature then the *Brutes*. *They* serve *thee*, and are *governed* by *thee*; and Death ends all *their* pains and pleasures: But *thou* hast *Reason* to *Rule thy self*, and *them*; to *know thy God*, and *serve* thy *End*, and *know thy way*, and *do thy duty*. Thy *Reason*, and *Free-will*, and *Executive Power*, are part of the *Image of God* upon thy *nature*: so is thy *Dominion* over the *Brutes*, as (under him) thou art their *Owner*, their *Ruler*, and their *End*. But thy *Holy Wisdome*, and *Goodness* and *Ability* is the chief part of his Image, on which thy *Happiness* depends. Thou hast a soul that cannot be *satisfied in Knowing*, till thy Knowledge reach to *God himself*: Nor can it be *Disposed off* by any other: Nor can it (or the societies of the world) be *well governed according to its nature*, without regard to *his Soveraign authority*, and without the *hopes* and *fears* of *Joy* and *Misery* hereafter; nor can it be *Happy* in any thing, but *Seeing*, and *Loving* and *Delighting in this God*, as he is revealed in the other world. And is *this Nature* given thee *in vain?* If the nature of *all things* be fitted to its *Use* and *End*, then it must needs be so with *thine*.

Psal. 8. 4, 5, 6.
Gen. 1. 26, 27.
Gen. 9. 6.
Col. 3. 10.
John 17. 3.
1 *Joh.* 4. 6, 7.
Jer. 9. 24.
Luke 12. 4, 5.
Psalm 16. 5. *to* 11.
Isaiah 45. 18.

II. By *Knowing thy self* then, thou must needs know that *there is a* GOD: and that he is *thy Maker*, and *infinite in all perfections*: and that he is thy *Owner*, thy *Ruler*, and thy *Felicity* or *End*. He is mad that seeth not, that such *creatures* have a *Cause* or *Maker*, and that all the *Power* and *Wisdome*, and *Goodness* of the *world*, is caused by a *Power*, and *Wisdome*, and *Goodness*, which is *greater* than that of all the world. And *who* can be our *Owner*, but He that *made us?* And *who* can be our *Highest Governour*, but our *Owner?* whose Infinite *Power*, *Wisdome* and *Goodness*, maketh him only fit thereto? And if he be our *Governour*, he must needs have *Laws*; with *Rewards* for the *good*, and *Punishment* for the *bad*; and must *judge* and *Execute* accordingly. And if he be our *Chief Benefactor*, and all that we have is *from him*, and all

Gen. 1. 1.
Revel. 1. 8.
Psalm 14. 1.
Rom. 1. 19, 20.
Psalm 148. 10.
Psalm 9. 20. 1.
Psalm 100. 3.
Psalm 19. 1, 2, 3, 4.
Psalm 47. 7.
Ezek. 18. 4.
Gen. 18. 25.
Mal. 1. 6.

our *Hope* and *Happiness* is in *him*, nothing can be more clear than that the very *Nature* of *Man*, doth prove, that in hope of future happiness he should *absolutely resign himself* to the *will* and *disposal* of this God, and that he should *absolutely obey him*, and that he should *Love and serve him* with all his powers. It being impossible to *Love*, *obey* and *please* that *God* too much, who is thus our *Cause*, our *End*, our *All*. *Matth.* 22. 37. *Jerem.* 5. 22. 2 *Cor.* 5. 8, 9.

III. By knowing thus *thy self* and *God*, it is easie to know what Primitive *Holiness* and *Godliness* is: Even this *hearty*, *entire* and *absolute resignation* of the *soul* to *God* as the *Infinite Power*, *Wisdome* and *Goodness*: as our *Creator*, our *Owner*, *Governour*, and *Felicity* or *End*: fully *submitting* to his *Disposall*; *Obeying* his *Laws*, in *Hope* of his *promised Rewards*; and *Fear* of his *threatened punishments*; and *Loving* and *Delighting in Him self* and all his *appearances* in the world; and *Desiring* and *seeking* the *endless sight* and *enjoyment* of *him* in *Heavenly Glory*: and expressing these Affections in daily *Prayer*, *Thanksgiving* and *Praise*. This is the *use* of all thy faculties; the end and business of thy life: the health and happiness of thy soul: This is that *Holiness* or *Godliness* which God doth so much call for. *Titus* 2. 14. 2 *Cor.* 8. 5. & 6. 16, 17, 18. 1 *Pet.* 2. 9. *Psalm* 100. *Psalm* 37. 4. *Psalm* 40. 8. *Col.* 3. 1, 2. *Mat.* 6. 20, 21. 1 *Cor.* 10. 31.

IV. And by this it is easie to know, what a *state of sin*, and *ungodliness* is. Even the *want* of all this *Holiness*; and the setting up of *Carnal SELF* instead of *GOD*. When men are *proudly Great* and *wise* and *Good* in their own eyes; and would *Dispose* of *themselves* and all their concernments; and would *Rule themselves*, and *Please themselves*, according to the *fleshly Appetite* and *fancy*: and therefore *Love most* the *Pleasures* and *Profits* and *Honours* of this *world*, as the provision to satisfie the desires of the *Flesh*: and *God* shall be no further *Loved*, *Obeyed* or *Pleased*, than the Love of *Fleshly pleasure* will give leave; nor shall *have* any thing but what the Flesh can spare. This is a *wicked*, *carnal*, an *ungodly* state; though it break forth in various wayes of sinning. *Heb.* 11. 24, 25. *John* 3. 3, 5, 6. 1 *Joh.* 2. 15, 16. *Ro.* 13. 13, 14. *Rom.* 6. 16. *Luke* 18. 23. *Gal.* 5. 24.

V. By this, *Experience it self* may tell you, that *most men* (yea *all*, till Grace renew them) *are in this ungodly miserable state!* (Though only the Scripture tell us *how* this came to pass.) Though all are not Fornicators, nor Drunkards, nor Extortioners, nor Persecutors, nor live not in the same way of sinning; yet *Selfishness* and *Pride*, *Sensuality* and the *Love* of *worldly things*, *ignorance* and *ungodliness*, are plainly become the common corruption of the Nature of man: so that their *Hearts* are turned *to the world from God*; and filled with impiety, filthiness, and injustice; and their *Reason* is but a servant to their *senses*; and their *mind*, and *love*, and *life* is *carnal*: and this *carnal mind* is *enmity* to the *Holiness of God*, and cannot be subject to his Law: This corruption is *hereditary*, and is become as it were *a Nature* to us; being the mortal *malady* of all our Natures: And it is easie to know, that such an unholy wicked Nature, must needs be loathsome unto God, and unfit for the happy enjoyment of his love, either here, or in the life to come! For, what communion hath Light with Darkness?

Rom. 3. *Psalm* 14. *Ephes.* 2. 2, 3. *Rom.* 5. 12, 17, 19. *John* 3. 6. *Rom.* 8. 5, 6, 7. *Psalm* 4. 3. 2 *Cor.* 6. 17.

VI. Hence then it is easie to see *what Grace is needfull to a mans salvation*. So *odious* a creature, such an unthankfull Rebell, that is turned away from God, and set against him, and defiled with all this filth of sin, must needs be both *Renewed* and *Reconciled*, *Sanctified* and *Pardoned*, if ever he will be saved. To *Love God* and be *beloved by him*, and to be *delighted* herein, in the *sight* of his *Glory*, is the *Heaven* and *Happiness* of souls; And all this is *contrary* to an *unholy State*: Till men have *New* and *Holy Hearts*, they can neither *See* God, nor *Love him*, nor *Delight* in *him*, nor take him for their chief content: For the *Flesh* and *world* have their Delight and Love. And till sin be *pardoned*, and *God reconciled* to the soul, what *Joy* or *Peace* can it expect from him, whose *Nature* and *Justice* engageth him to *loath* and *punish* it?

Psalm 32. 1. 2. 2 *Cor.* 6. 11. *Titus* 2. 14. *Titus* 3. 5, 6, 7. *Heb.* 12. 14. *Mal.* 3. 2. *Rom.* 5. 1, 2, 3.

VII. And

VII. And Experience will tell you, how *insufficient* you are, for either of these two works your *selves*: To *Renew* your souls, or to *Reconcile* them unto God. Will a Nature that is *carnal*, resist and overcome the *Flesh*? and abhorr the sin which it most dearly *loveth*? Will a *worldly mind* overcome the *World*? When Custome hath rooted your natural corruptions, are they easily rooted up? Oh how great and hard a work is it, to cause a blind unbelieving sinner, to set his heart on another world, and lay up all his Hopes in Heaven? and to cast off all the things he seeth, for that God and Glory which he never saw? And for a *hardened*, *worldly*, *fleshly heart*, to become *wise* and *tender*, and *holy*, and *heavenly*, and abhorr the sin which it most fondly loveth? And what can we do to *satisfie Justice*, and Reconcile such a Rebel-soul to God?

Psalm 49. 7, 8, 15. 1 *Cor.* 2. 11. *Luke* 11. 21. *Heb.* 12. 12. 2 *Pet.* 1. 3.

VIII. Nature and Experience having thus acquainted you with your *sin* and *misery*, and what you *want*, will farther tell you that God *doth* not yet deal with you according to your deserts: He giveth you life, and time, and mercies, when your sin had forfeited all these. He obligeth you to Repent and Turn unto him: And therefore experience telling you, that there is *some Hope*, and that God hath found out *some way* of *shewing mercy* to the children of Wrath; Reason will command you to enquire of all that are fit to teach you, *what way* of *Remedy* God hath made known. And, as you may soon discover, that the Religion of Heathens, and Mahometans, is so far from shewing the true *Remedy*, that they are part of the *disease* it self; so you may learn, that a wonderfull person, the Lord Jesus Christ, hath undertaken the Office of being the *Redeemer* and *Saviour* of the world, and that he who is the *Eternal Word* and Wisdome of the Father, hath wonderfully appeared in the nature of man, which he took from the *Virgin Mary*, being conceived by the *Holy Ghost*; that we might have a *Teacher* sent from

Act. 14. 17. & 17, 24, 27, 28. *Rom.* 1. 19, 20. *Romans* 2. 4. *Job* 33. 24. *to* 25. *Matth.* 13. 42, 43. *Isaiah* 9. 6, 7. & 53. *John* 3. 16, 19. & 1. 1, 3, 4. & 3. 2.

Heaven, [*infallibly* and *easily* to acquaint the world with the *will of God*, and the *unseen things* of life eternal! How God bare witness of his truth, by abundant, open uncontrolled *miracles*: How he conquered Satan, and the world; and gave us an example of perfect Righteousness, and underwent the scorn and cruelty of sinners, and suffered the death of the Cross, as a *Sacrifice* for our sins, to *Reconcile* us unto God: How he *Rose again* the third day, and conquered Death, and lived fourty dayes longer on earth, instructing his Apostles, and giving them Commission to Preach the Gospel to all the world, and then ascended bodily into Heaven, while they gazed after him; How he is *now in Heaven* both *God and Man in one person*, the *Teacher*, and *King*, and *High-Priest* of his Church! Of *Him* must we *learn* the way of life: *By Him* must we be *Ruled* as the Physitianour of souls: All power is given Him in Heaven and Earth: By *his Sacrifice*, and *Merit*, and *Intercession* must we be *pardoned* and accepted with the Father; and only *by him* must we come to God! He hath procured and established a *Covenant of Grace*, which Baptism is the seal of: even [*That God will in him be our God, and Reconciled Father, and Christ will be our Saviour, and the Holy Ghost will be our Sanctifier, if we will unfeignedly consent; that is, if penitently and believingly we give up our selves to God, the Father, Son, and Holy Ghost, in these Relations.*] This Covenant in the tenor of it, is a Deed of Guift, of Christ, and Pardon, and Salvation to all the world, if by true *Faith* and *Repentance* they will turn to God! And this shall be the Law according to which he will judge all that hear it at the last: For *he* is made the *Judge of all*, and will raise all the dead, and will Justifie his Saints, and judge them unto endless Joy and Glory, and condemn the unbelievers, impenitent and ungodly unto endless misery: The *soul alone* is judged at *Death*: and *body and soul* at the *Resurrection*. This Gospel the Apostles Preached to the World; and that it might be effectual to mens salvation, the *Holy Ghost* was first given

Acts 2, 22. Heb. 2. 3, 4. John 1. 18. Mat. 4. 1 Pet. 2. 22, 23, 24, 25. Mat. 26, & 27. Acts 1. Heb. 4. Eph. 1. 22, 23. Rom. 5. 1, 3, 9. Mat. 28. 19, 20. Heb. 8. 9. 13. & 8. 6, 7. Heb. 7. 25. 1 Joh 5. 10. 12. John 5. 22. & 3. 18, 19. Mat. 25.

Luke 16. Acts 2. John 17. 23.

to inspire the Preachers of it, and enable them to speak in various languages, and infallibly agree in one, and to work many great and open miracles to prove their word to those they preached to: and by this means they planted the Church; which *ordinary Ministers* must *increase*, and *teach*, and *oversee*, to the end of the world, till all the Elect be gathered in. And the same Holy Spirit hath undertaken it, as his work, to accompany this Gospel, and by it to convert mens souls, illuminating and sanctifying them; and by a secret Regeneration to renew their natures, and bring them to that *Knowledge*, and *Obedience* and *Love of God*, which is the Primitive Holiness for which we were created, and from which we fell. And this by a *Saviour* and a *Sanctifier* must all be *Reconciled* and *Renewed*, that will be *Glorified* with God in Heaven. All this you may learn from the *Sacred Scriptures*, which were written by the inspiration of the Holy Spirit, and sealed by multitudes of open Miracles, and contain the very Image and Superscription of God, and have been received and preserved by the Church, as the certain Oracles of God, and blessed by him through all Generations, to the sanctifying of many souls.

Mat. 28. 19, 20. *Acts* 14. 23. *Acts* 20. *Act.* 26. 17, 18. *Titus* 3. 5, 6. *John* 3. 5, 6. *Romans* 8. 9. 2 *Tim.* 3. 16. *Heb.* 2. 3, 4.

IX. When you understand *all this*, it is time for you to *look home*, and understand *now what state your souls are in*. That you were *Made* capable of *Holyness* and *Happiness*, you know: that you and all men are *fallen from God* and *Holyness*, and *Happiness*, unto *Self*, and *Sin*, and *Misery*, you know: that you are *so far Redeemed by Christ* you know, as to have a pardoning and saving Covenant tendered you, and Christ and Mercy offered to your choice. But whether *you are truly penitent believers*, and *Renewed by the Holy Ghost*, and so *united unto Christ*, *thus* is the question yet unresolved: *this* is the work that is yet to do; without which there is no salvation: And if thou die before

2 *Cor.* 13. 5. *Psalm* 4. 4. 2 *Peter* 1. 10.

fore it is done, woe to thee that ever thou wast a man! Except a man be *Regenerate by the Spirit*, and *Converted*, and made a *New Creature*, and of *Carnal* be made *Spiritual*, and of *Earthly* be made *Heavenly*, and of *selfish* and *sinfull* be made *Holy* and *Obedient to God*, he can never be *saved*, no more than the Devil himself can be saved. And if this be so (as nothing is more sure) I require thee now who readest these words, as thou regardest thy salvation, as thou wouldst escape Hell fire, and stand with comfort before Christ and his Angels at the last, that thou *soberly consider* whether *Reason* command thee not to *try thy state*, whether *thou* art *thus Renewed* by the Spirit of Christ or not? and to call for help to those that can advise thee, and follow on the search, till thou know thy case? And if thy soul be a stranger to this Sanctifying work, whether Reason command thee not, without any delay, to *make out to Christ*, and *beg his Spirit*, and *cast away thy sins*, and *give up thy self entirely* to thy *God*, thy *Saviour* and *Sanctifier*, and enter into his *covenant*, with a *full Resolution* never to forsake him? To *deny thy self*, and the desires of the flesh, and this deceitfull transitory world, and lay out all thy Hopes on Heaven! and speedily, what ever it cost thee, to make sure of the Felicity which hath no end. And dareſt thou refuse this when God and Conscience do command it? And further I advise you,

John 3. 5.
2 *Cor.* 5. 17.
Romans 8. 7, 9.
Phil. 3. 18, 20.

Acts 16. 14.
Acts 2. 37.
Acts 16. 30.
Acts 11. 23.
2 *Cor.* 6. 1, 2.
Rev. 2. 7.

X. Understand *how* it is that *Satan hindereth souls from being sanctified*: that you may know how to resist his wiles. Some he deceiveth by *malitious suggestions*, that *holiness* is nothing but fansie or hypocrisie! (And if *God*, and *Death*, and *Heaven*, and *Hell* were fancies, this might be believed.) Some he debaucheth by the power of *fleshly appetite* and *lust*, so that their *lusts* will not let their *Reason* speak. Some he keepeth in utter *ignorance*, by the evil education of ignorant Parents,

Act. 24. 14. & 28, 22. & 24. 5, 6.

Parents, and the negligence of ungodly soul-murdering Teachers: Some he deceiveth by *worldly hopes*, and keepeth their minds so taken up with worldly things, that the matters of Eternity, can have but some loose uneffectual thoughts, as bad as none: Some are entangled in *evil company*, who make a scorn of a holy life, or feed them with continual diversions and vain delights: And some are so *hardened* in their sin, that they are even *past feeling*, and neither fear Gods wrath, nor care for their salvation, but hear these things as men asleep: and nothing will awake them: Some are discouraged with a conceit that *Godliness* is a life so *grievous*, *sad*, and *melancholly*, that rather then endure it, they will *venture* their souls, come on it what will (As if it were a *grievous* life, to *Love God*, and *Hope for endless Joyes*, and a *pleasant life* to *Love the world* and *sin*, and live within a step of Hell!) Some that are convinced, do *put off* their conversion with *Delayes*; and think its time enough hereafter; and are *purposing* and *promising*, till it be *too late*, and life, and time, and hope be ended. And some that see there is a *necessity of Holiness*, are cheated by some *dead opinions*, or *names*, or *Shewes and Images of Holiness*: Either because they hold a *strict opinion*: or because they joyn with a *Religious Party*; or because they are of that which they think is the *true Church*; or because they are *baptized with water*, and observe the *outward parts of worship*; and perhaps because they offer God, a great deal of *lip-service*, and *lifeless ceremony*, which never favoured of a holy soul. Thus *deadness*, *sensuality*, *worldliness* and *Hypocrisie*, do hinder millions from sanctification and salvation.

Mal. 2. 7. 9. *Hos.* 4. 9. *Prov.* 13. 20. *Eph.* 4. 18. 19. *Mal.* 1. 13. *Mat.* 25. 3. 8. & 24. 43. 44. *John* 8. 39. 8. 42. 44. *Rom.* 3. 1, 2. *Gal.* 4. 29. *Mat.* 13. 19, 20, 21, 22. *Mat.* 15. 2, 3, 6. *Gal.* 1. 13, 14.

¶ 1. If ever thou wouldst be saved, *oppress not Reason*, by *sensuality* or *diversions*: but sometimes *retire for sober Consideration*. *Distracted* and *sleepy Reason* is unuseful: God and *Conscience* have a great

Psalm 4. 4. *Hag.* 1. 5. *Deut.* 32. 7. 29.

a great deal to say to thee; which in a crowd of company and busines thou art not fit to hear. It is a dolefull case that a man who hath a *God*, a *Christ*, a *Soul*, a *Heaven*, a *Hell* to think of, will allow them none, but *running thoughts*, and not once in a week bestow *one hour* in man-like *serious Consideration* of them! Sure thou hast no *greater* things to mind. Resolve then sometimes to spend half an hour in the deepest thoughts of thy Everlasting state.

Job 34. 27. *Isaiah* 1. 3. *Jer.* 23. 20. *Psalm* 119. 59.

XII. Look upon *this world* and *all its Pleasures*, as a Man of Reason who *forseeth the End*, and not as a beast, that liveth but by *sense* on *present objects*. Do I need to tell thee *Man*, that *thou must dye*? Cannot carkasses, and bones, and dust instruct thee, to see the End of Earthly glory, and all the pleasures of the flesh? Is it a *Controversie* whether thy flesh must shortly perish! and wilt thou yet provide for it before thy soul? What a sad farewell must thou shortly take of all that worldlings sell their souls for! And O how quickly will this be! Alas man, the day is even at hand. A few dayes more, and thou art gone! And darest thou live unready, and part with Heaven for such a world as this?

2 *Cor.* 4. 18. *Deut.* 32. 29. 1 *John* 2. 17. 1 *Cor.* 7. 31. *Luk* 12. 19, 20. *John* 14. 1, 2. 2 *Thess.* 5. 13.

XIII. And then *think soberly of the life to come*: what it is for a soul to appear before the Living God, and be judged to *Endless Joy* or *Misery*! If the Devil tempt thee to *doubt* of such a life, remember that *Nature*, and *Scripture*, and the *worlds Consent*, and *his own temptations* are witnesses against him. O man, canst thou pass one day, in company or alone, in business or in idleness, without some *sober thoughts* of *Everlastingness*. Nothing more sheweth that the hearts of men are *asleep* or *dead*, than that the thoughts of *Endless joy* or *pain*, *so near at hand*, *constrain* them not be *Holy*, and overcome not *all* the temptations of the *flesh*, as toyes and inconsiderable things.

Luke 12. 4. *Rom.* 10. 14. *Eccles.* 12. 7. 2 *Pet.* 3. 11. 2 *Cor.* 4. 18. *Phil.* 3. 18, 20.

XIV. Mark

XIV. Mark well *what mind most men are of*, when they come to *die!* Unless it be some desperate forsaken wretch, do they not all *speak well* of a *Holy life!* and wish that their lives had been spent in the most *fervent love* of *God*, and *strictest obedience* to his Laws! Do they *then*, speak well of *lust* and *pleasures*, and magnifie the wealth and honours of the world! Had they not then rather die as the most *mortified Saints*, than as careless, fleshly, worldly sinners! And dost thou *see* and *know* this, and *yet* wilt thou not be instructed, and be *wise in time?* *Numb.* 23. 10. *Mat.* 25. 8. & 7. 21, 22. *Pro.* 1, 23, 24.

XV. Think well, *what manner of men those were*, whose *Names* are *now honoured* for their *Holiness!* What manner of life did Saint *Peter*, and Sr. *Paul*, St. *Cyprian*, St. *Augustine*, and all other Saints and Martyrs live? Was it a life of fleshly sports and pleasures! Did they deride or persecute a holy life? Were they not *more strictly holy* than any that thou knowest. And is he not *self condemned*, that honoureth the *Names* of Saints, and will not imitate them? *Mat.* 23. 29, 30, 31, 33. *Heb.* 11. 38. *John* 8. 39.

XVI. Think what the difference is between a *Christian*, and an *Heathen*. You are loath to be Heathens or Infidels; But do you think a Christian excelleth them but in *Opinion*! He that is not *Holier* than they, is *worse*, and shall *suffer more* than *they*. *Matth.* 10. 15. *Romans* 2. *Act.* 10. 34, 35.

XVII. Think what the difference is between a *Godly Christian* and an *ungodly*. Do not all the *opposers of Holiness among us*, yet speak for the *same God*, and *Christ*, and *Scripture*, and profess the *same Creed*, and *Religion* with those whom they oppose? And is not *this Christ* the *Author* of our Holiness, and *this Scripture* the Commander of it? Search and see! whether the difference be not this, that the *Godly* are *serious* in their profession; and the *ungodly* are *Hypocrites*, who hate and oppose the *practise* of the very things which *themselves* *Rom.* 2. 28, 29. 24. 12. *Matth.* 25. 28. *Luke* 19. 22. *Acts* 24. 15. *Gal.* 4. 29.

selves profess; whose *Religion* serveth but to *condemn* them, while their *lives* are contrary to their *tongues*.

Ephes. 4. 14. *Acts* 20. 30. 1 *Cor.* 11. 19. 2 *Tim.* 4. 3. & 2. 14. 16. 1 *Tim.* 1. 5, 6. *Titus* 3. 9. *Eph.* 4. 3. &c. 2 *Cor.* 12. *Mat.* 12. 25. *Rom.* 2. 12, 27. 28, 29.

XVIII. Understand what the Devils policy is, by raising so many *Sects*, *and Factions*, *and Controversies*, about Religion in the world. Even to make *some* think, that they are *Religious*, because they can prate for their opinions: or because they think *their party* is the best: Because *their faction* is the *Greatest*, or the *Least*, the *uppermost*, or the *suffering side*. And to turn holy edifying conference into vain wrangling: And to make men Atheists, suspecting *all Religion*, and true to none, because of mens diversity of minds: But remember that *Christian Religion* is but *One*; and a thing easily known by its *ancient Rule*; and the *Universal Church containing all Christians*, is *but one*. And if carnal interest or opinions so distract men, that one party saith, *We are all the Church*, and another saith, *It is we*; (as if the Kitchin were all the House, or one Town or Village all the Kingdome) wilt thou be mad with seeing this distraction? Hearken sinner! *all these Sects* in the day of Judgement shall concurr as witnesses against *thee*, if *thou be unholy*; because however else they differed, *all of them* that are *Christians*, professed the *necessity of Holiness*, and

Gal. 1. 7, 8. *Mat.* 28. 20. *James* 3. 17.

subscribed to that Scripture, which requireth it. Though thou canst not easily resolve every *Controversie*, thou maist easily know the *true Religion*; It is that which Christ and his Apostles taught, which all Christians have professed; which Scripture requireth; which is first pure and then peaceable; most spiritual, heavenly, charitable, and just.

Ephes. 5. 11. *Prov.* 23. 20. 2 *Cor.* 6. 17, 18.

XIX. Away from that *company* which is *sensual*, and an enemy to *Reason*, *Sobriety*, and *Holiness*; and consequently to *God*, *themselves* and *thee*. Can they be *wise* for *thee*, that are foolish for *themselves*? or *friends* to *thee* that are undoing

Psalm 15. 4. *Deut.* 13. 3.

themselves, or have any pity on thy soul, when they

they make a jeast of their own damnation? Will they help *thee* to *Heaven*, who are running so furiously to *Hell*? Choose better *familiars*, if thou wouldst *be better*.

XX. *Judge not of a Holy life by hearsay*: for it cannot so be known. *Try it* awhile, and then judge as thou findest it. Speak not against the things thou knowest not. Hadst thou but *lived* in the *Love of God*, and the *lively belief* of *endless Glory*, and the *delights* of *Holiness*, and the *fears* of *Hell*, but for one *month* or *day*, and with such a *heart*, hadst cast away thy *sin*, and called upon God; and ordered thy family in a holy manner, especially on the Lords day; I dare boldly say, *experience* would *constrain* thee, to *justifie* a holy life. But yet I must tell thee, it is not *true Holiness*, if thou do *but Try it* with *Exceptions* and *Reserves*: If therefore God hath *convinced* thee that this is *his will and way*, I adjure thee as in his dreadfull presence, that thou *Delay no longer*, but *Resolve*, and *Absolutely give up thy self to God*, as thy Heavenly Father, thy Saviour and thy Sanctifier, and *make an everlasting Covenant with him*; and then He and all his Mercies will be thine: His grace will help thee; and his mercy pardon thee: his Ministers will instruct thee, and his people pray for thee, and assist thee: His Angels will guard thee; and his Spirit comfort thee, and when flesh must fail, and thou must leave this world, thy Saviour will then Receive thy soul, and bring it into the participation of his Glory: and he will raise thy body, and justifie thee before the world, and make thee equal to the Angels; and thou shalt Live in the sight and Love of God, and in the Everlasting Pleasures of his Glory. This is the end of *Faith* and *Holiness*. But if thou harden thy heart, and refusest mercy, everlasting woe will be thy portion, and then there will be no remedy.

John 5. 40. *Luke* 14. 29, 30. *John* 6. 35. 37. 45. *Matth.* 11. 29. *Isaiah* 55. 6, 7. *Luke* 14. 33. *Rev.* 22. 17. *John* 1. 12. *Rev.* 2. & 3. 1 *Joh.* 5. 10. 12. *Psalm* 34. 7. *Psalm* 73. 26. *Mat.* 25. *Luke* 10. 36. *Heb.* 2. 3. 2 *Thes.* 2. 12. *Luke* 19. 27. *Prov.* 29. 1. & 1. 25.

And now, Reader, I beg of thee, and I beg of God on my bended knees, that these few words may sink into

to thy heart, and that thou wouldst read them over and over again, and bethink thee as a man that must shortly die, whether any deserve thy *Love* and *obedience* more than *God*? and thy *thankful remembrance* more than *Christ*, and thy *care* and *diligence* more than thy *salvation*? Is there any *felicity* more desirable than *Heaven*? or any *misery* more terrible than *Hell*? or any thing so regardable as that which is *Everlasting*? Will a *few dayes fleshly pleasures* pay for the loss of heaven and thy immortal soul? or will thy *sin* and thy *prosperity* be sweet at death, and in the day of Judgement? As thou art a man, and as ever thou believest that there is a God, and a world to come, and as thou carest for thy soul whether it be saved or damned, I beseech thee, I charge thee, *think* of these things; *think* of them *once a day* at least! *think* of them with thy most *sober serious* thoughts! *Heaven* is not a *May-game*! and *Hell* is not a *flea-biting*! Make not a jeast of *Salvation* or *Damnation*! I know thou livest in a distracted world, where thou maist hear some laughing at such things as these, and scorning at a holy life, and fastening odious reproaches on the godly, and merrily drinking, and playing and prating away their time, and then saying, that they will trust God with their souls, and hope to be saved without so much ado! But if all these men do not change their minds, and be not shortly down in the mouth, and would not be glad to eat their words, and wish that they had lived a holy life, though it had cost them scorn and suffering in the world, let me bear the shame of a deceiver for ever: But if *God* and thy *Conscience* bear witness against thy *sin*, and tell thee that a *Holy life* is best, regard not the gainsayings of a Bedlam world, which is drunk with the delusions of the flesh: But *Give up thy soul and life to God by Jesus Christ in a faithful Covenant*! Delay no longer man, but *Resolve*; *Resolve immediately*; *Resolve unchangeably*; *and GOD will be thine, and thou shalt be his for ever.* Amen, Lord: Have mercy *on this sinner*, and so let it be Resolved by Thee and him.

May 6. 1665.

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The Second

SHEET

FOR

Poor Families.

INSTRUCTIONS

FOR A

HOLY LIFE

By *Richard Baxter.*

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BRITISH MUSEUM

The Second Sheet for

Poor Familes.

INSTRUCTIONS FOR A Holy Life.

ALL is not done when men have *begun* a Religious life: All Trees that *blossome* prove not *fruitfull*: and all *fruit* comes not to *perfection*. Many fall off, who seemed to have good beginnings: And many dishonour the Name of Christ, by their scandals and infirmities: Many do grieve their Teachers hearts, and lamentably disturb the Church of Christ, by their ignorance, errors, self-conceitednes, unrulinesse, headinesse, contentiousnes, sidings and divisions;

Colos. 1. 23. *Hebrews* 4. 1. 2 *Pet.* 2. 20. 1 *Cor.* 3. *Gal.* 3. & 4. *Matthew* 13. 41. & 18. 7.

ons: In so much that the *scandals* and the *feuds* of Christians, are the great impediment of the Conversion of the *Infidel* and *Heathen* world, by exposing Christianity to their contempt and scorn, as if it were but the error of men as unholy and worldly and proud as others, that can never agree among themselves: And many by their passions and selfishness are a trouble to the Families and Neighbours where they live: And more by their weaknesses and great distempers, are snares, vexations and burdens to themselves. Whereas *Christianity* in its *true constitution*, is a life of *Holy Light and Love*, such *Purity and Peace*, such *fruitfulness* and *Heavenlyness*, as if it were accordingly shewed forth in the lives of Christians, would command admiration and reverence from the world, and do more to their conversion, than *swords*, or *words alone* can do: And it would make Christians *useful* and *amiable* to each other; and their lives a feast and pleasure to themselves. I hope it may prove some help to these excellent ends, and to the securing mens salvation, if in a few sound experienced Directions, I open to you the *Duties* of a Christian life.

Phil. 3. 21. *Acts* 20. 30. *Matth.* 5. 16. 1 *Pet.* 3 1. 1 *Pet.* 2. 15. & 1. 8. 2 *Cor.* 1. 12.

I. *Keep still the true form of Christian Doctrine, Desire and Duty orderly printed on your minds:* that is, *understand* it clearly and distinctly, and *remember* it. I mean the great points of Religion contained in Catechisms: you may still *grow* in the clearer understanding of your Catechisms, if you live an hundred years: Let not the *words only* but the *matter*, be as familiar in your minds, as the rooms of your house are. Such *solid knowledge* will establish you against *seduction* and *unbelief*, and will be still within you a ready help for every *Grace*, and every *duty*, as the skill of an Artificer is for his work: And for want of this, when you come among *Infidels* or *Heretics*, their reasonings may seem unanswerable to you, and shake, if not overthrow your faith: And you will easily erre in *lesser points*, and trouble the Church with your dreams and wranglings. This is the calamity of many Professors; that

2 *Tim.* 1. 13. & 3. 7. *Heb.* 5. 12. *Phil.* 1. 9. *Rom.* 15. 14. *Eph.* 4. 13, 14. *Colos.* 1. 9. & 2. 3. & 3. 10. 1 *Tim.* 6. 20. 1

that while they will be most censorious Judges, in every controversie about Church-matters, they know not well the Doctrine of the Catechism.

II. *Live daily by faith on Jesus Christ, as the Mediator between God and you*: Being well grounded in the *Belief* of the Gospel, and understanding *Christs Office*: *make use of him still in all your wants*. Think on the *Fatherly Love of God* as coming to you *through him* alone: and of the *Spirit* as given *by Him your Head*; and of the *Covenant of Grace* as *enacted* and *sealed by him*; and of the *Ministery* as *sent* by him; and of all time, and helps, and hope as procured and given by him: When you think of *sin*, and *infirmity*, and *temptations*, think also of his sufficient pardoning, justifying and victorious *grace*. When you think of the world, the flesh and the Devil, think how *he overcometh* them. Let his *doctrine* and the *pattern* of his most *perfect life*, be alwayes before you as your *Rule*. In all your doubts, and fears, and wants, go *to Him* in the *Spirit* and to the *Father* by *Him*, and *Him alone*. Take him as the root of your *life* and *mercies*, and *Live* as *upon him* and *by his life*. And when you *die*, resign your *souls to Him*, that they may *be with Him where he is*, *and see his Glory*. To *live on Christ*, and *use Him* in *every want* and address to God, is more then a *General confused believing* in him.

John 17. 3. *Ephes.* 3. 17, 18. *Matth.* 28. 19. *Eph.* 1. 22, 23. & 4. 6. 16. *Romans* 5. 2 *Cor.* 12. 9. *John* 16. 33. 1 *John* 5. 4. *Heb.* 4. 14. 16. *Col.* 3. 3, 4. *Acts* 7. 59.

III. *So Believe in the Holy Ghost, as to Live and work by Him, as the Body doth by the Soul.* You are not *Baptised* into his name in Vain: (But too few understand the sense and reason of it.) The *Spirit* is sent by Christ for two great works: 1. To the *Apostles* (and *Prophets*) to *inspire them infallibly* to preach the Gospel, and confirm it by miracles, and leave it on record, for following ages in the *Holy Scriptures*: 2. To *all his members*, to *illuminate* and *sanctifie them*, to *believe* and *obey* this Sacred Doctrine (beside his *common gifts* to many to *understand* and *preach* it.) The Spirit having first *indited* the *Gospel*, doth *by it*, first Regenerate, and after Govern all true

Gal. 5. 16. 25. *Matth.* 28. 19. *John* 16. 13. *Heb.* 2. 3, 4. 1 *Cor.* 12. 12, 13. *Rom.* 8. 9. 13. *John* 3. 5, 6.

true Believers. He is not now given us; for the revealing of new doctrines, but to understand and obey the doctrine revealed and sealed by him long ago. As the Sun doth by its sweet and secret influence, both give and cherish the natural life of things Sensitive and Vegetative; so doth Christ by his Spirit our spiritual life. As you do no work but by your natural life, you should do none but by your spiritual life: you must not only Believe and Love and pray by it; but manage all your Callings by it: For *Holiness to the Lord* must be written upon all: All things are sanctified to you, because you being sanctified to God, devote all to Him, and use all for Him: and therefore must do all in the *strength* and *conduct* of the Spirit.

2 *Tim.* 3.15, 16.
Jude 19, 20.
Ezech. 36. 27.
Isa. 44.3.
Rom. 8. 1, 5.
1 *Cor.* 6.11.
Zech. 14.20.

IV. *Live wholly upon* GOD, *as All in All: As the first Efficient, principal Dirigent, and Final Cause of all things.* Let *Faith*, *Hope* and *Love* be daily feeding on Him. Let [*Our Father which art in Heaven*] be first inscribed on your hearts, that he may seem most amiable to you, and you may boldly Trust him, and filial Love may be the spring of duty. Make use of the *Son* and *Spirit* to lead you to the *Father*; and of *Faith in Christ* to kindle and keep alive the *Love of God*. *The Love of God* is our *Primitive Holiness*, and specially called, with its fruits [*Our Sanctification*,] which *Faith in Christ* is but a *Means to*. Let it be your principal end in *studying Christ*, to see the Goodness Love and Amiableness of God in him: A *condemning God* is not so easily loved, as a Gracious Reconciled God. You have so much of the *Spirit*, as you have *Love to God*: This is the proper guift of the Spirit to all the Adopted Sons of God, to cause them with filial affection and dependance, to cry *Abba Father*. Know not, desire not, love not any creature, but purely as subordinate to God! Without *him*, let it be *Nothing* to you; But as the Glass without the face; or scattered Letters without the sense; or as the corple without the soul. Call nothing *Prosperity* or *pleasure* but his Love; and nothing *adversity* or *misery*, but

Rom. 11.36.
1 *Cor.* 10.31.
2 *Cor.* 5 7, 8.
1 *John* 3. 1.
Rom. 5. 1, 2, 3.
Matth. 22.37.
Ephes. 1. 6.
2 *Cor.* 5.19.
Gal. 4. 4, 5, 6.

Psalm 30. 5.

but his displeasure, and the cause and fruits of it. When any thing would seem *Lovely and desirable* which is *against him* call it *Dung*! And hear that man as Satan or the Serpent, that would entice you from Him: Count him but Vanity, a Worm, and dust, that would *affright* you from your *duty* to *Him*. *Fear* him much, but *Love him* more! Let *Love* be the soul and *End* of every other duty: It is the end and Reason of all the rest: but it hath no *End* or *Reason*, but its *Object*. Think of no other *Heaven*, and *End*, and *Happiness* of man, but LOVE the final act, and GOD the final object: Place not your Religion in any thing but the *Love* of *God* with its *means* and *fruits*. *Own* no *grief*, *desire*, or *joy*, but a *Mourning*, a *Seeking*, and a *Rejoicing Love*.

Psalm 63. 3. *Phil.* 3. 7, 8. *Matth.* 16. 23. 2 *Thess.* 3. 1. 2 *Cor.* 13. 14.

V. *Live in the Belief, and Hopes of Heaven, and seek it as your part and end; and daily Delight your souls in the forethoughts, of the endless sight and Love of God.* As *God* is seen on earth but as in a glass, so is he proportionably enjoyed. But when *mourning*, *seeking Love* hath done, and *sin* and *enemies* are overcome, and we *behold* the *Glory* of *God* in *Heaven*, the *Delights* of *Love* will then be perfect. You may *desire* more on *Earth*, than you may *Hope* for. Look not for a Kingdom of this world, nor for Mount *Zion* in the wilderness. Christ Reigneth on *Earth*, as *Moses* in the *Camp*, to guide us to the Land of Promise: Our perfect blessedness will be, where the Kingdome is delivered up to the Father, and God *is All in All*. A doubt, or a strange heartless thought of Heaven, is Water cast on the Sacred fire, to quench your *Holiness* and your *Joy*. Can you travel one whole day to such an End; and never think of the place that you are going to? which must be *intended* in every righteous act (either notedly, or by the ready unobserved act of a potent habit.) When *Earth* is at the best, it will not be Heaven. You live no further by *Faith* like Christians, then you either live *for Heaven* in *seeking* it, or else *upon Heaven* in *Hope* and *Joy*.

Col 3. 1, 2, 3, 4. *Mat.* 6. 19, 20, 21. 33. 2 *Cor.* 4. 17, 18. & 5. 7. *Luke* 12. 20. *Heb.* 6. 20. 1 *Cor.* 15. 28. *Ephes.* 4. 6. & 1. 23. *Phil.* 3. 18. 20. *Ps.* 73. 25, 26. *John* 18. 36.

VI. *Labour to make Religion your pleasure and de-*

light. Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your mercies; call over your experiences, and think what matter of high Delight is still before you: And how unseemly it is, and how injurious to your profession, for one that saith he Hopeth for Heaven, to live as sadly, as those that have no higher Hopes than Earth? How should that man be filled with joy, who must live in the joys of Heaven for ever? Especially rejoyce when the messengers of Death, do tell you that your Endless joy is neer. If *God* and *Heaven*, with all our mercies in the way, be not Reason enough for a joyful life, there can be none at all. Abhor all suggestions which would make Religion seem a tedious irksome life. And take heed that you represent it not so to others: For you will never make them in Love with that, which you make them not perceive to be delectable and lovely. Not as the Hypocrite, by forcing and framing his Religion to his Carnal mind and pleasure; but bringing up the *heart* to a holy *suitableness*, to the pleasures of Religion.

Psalm 1. 2, 3. & 84. 2. 10. & 63. 3. 5. & 37. 4. & 94. 19. & 119. 47. 70. *Isa.* 58. 14. *Psalm* 112. 1. *Romans* 14. 17. & 5. 1, 3, 5. 1 *Pet.* 1. 8. *Mat.* 5. 11, 12. *Psalm* 32. 11.

VII. *Watch as for your souls, against this flattering tempting world; especially when it is represented as more sweet and delectable, than God, and Holiness, and Heaven.* This world with its Pleasure, Wealth, and Honours, is it that is put in the ballance by Satan, against God and Holiness and Heaven: And no man shall have better than he chooseth and preferreth. The bait taketh advantage of the brutish part, when Reason is asleep; and if by the help of sense it get the Throne, the Beast will ride and rule the Man; and Reason become a slave to Sensuality. When you hear the Serpent, see his sting: and see Death attending the forbidden fruit. When you are Rising, look down and see how far you have to fall! His *Reason* as well as *faith* is weak, who for such *fool-gawds*, as the pomp and vanities of this world, can forget God and his soul, and death and judgement, Heaven and Hell, yea and deliberately command them to stand by. What *Knowledge* or *Experience* can do good on that man, who will venture so much for such a world, which all that have tryed it call *Vanity* at the last? How deplo-

Gal. 6. 14. 1 *Joh* 2. 15, 16. *James* 1. 27. & 4. 4. 5. 1 *John* 5. 4, 5. *Rom.* 12. 2. *Gal.* 1. 4. *Titus* 2. 12. *Mat.* 19. 24. *Luk.* 12. 16. 21. & 16. 25. *James* 1. 11. & 5. 1. 2. 4. *Luke* 8. 14. *Heb.* 11. 26.

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rate then is a worldlings case? O *fear* the world, when it smileth, or seems sweet and amiable. Love it not, if you Love your God and your salvation.

VIII. *Fly from temptations*, and *crucifie the flesh*, and *keep a constant Government over your appetite and senses*. Many who had no designed stated vice, of worldly interest, have shamfully fallen by the sudden surprize, of *appetite* or *lust*. When custome hath taught these to be *greedy* and *violent*, like a hungry Dog, or a lusting Bore, it is not a sluggish wish or purpose, that will mortifie or rule them! How dangerous a case is that man in, who hath so greedy a Beast continually to restrain? that if he do but neglect his watch one hour, is ready to run him headlong into hell? Who can be safe, that standeth long, on so terrible a precipice? The tears and sorrows of many years, may perhaps not repair the loss which one hour or act may bring. The case of *David* and many another, are dreadful warnings. Know what it is that you are most in danger of; whether *lust*, or *idleness*, or excess in meat, or drinks, or play; and there set the strongest watch for your preservation. Make it your daily business to mortifie *that lust*; and scorn that your brutish sense or appetite, should conquer reason. Yet trust not purposes alone; but away from the temptation; Touch not, yea look not on the tempting bait: Keep far enough off, if you desire to be safe. What miseries come from small beginnings! Temptation leads to sin, and small sins to greater, and those to Hell! And sin and Hell are not to be played with. Open your sin or temptation to some friend, that shame may save you from the danger.

Rom. 8. 1. 13. *Gal.* 5. 24. *Rom.* 13. 14. *Gal.* 5. 17. *Jude* 8. 23. 2 *Pet.* 2. 10. *Eph.* 5. 3. 1 *Pet.* 2. 11. *Mat.* 6. 13. & 26. 41. *Luke* 8. 13.

IX. *Keep up a constant skilfull Government, over your Passions and your Tongues*. To this end, keep a *tender Conscience*, which will smart when in any of these you *sin*. Let *Holy Passions* be well *ordered*: and *selfish carnal passions* be *restrained*. Let your *Tongues* know their *duties* to God and man, and labour to be *skilful* and *resolute* in performing them. Know all the *sins of the Tongue*, that you may avoid them; for your innocency

James 1. 19. *Jam* 3. 13. 17. 1 *Pet.* 3. 4. *Mat* 5. 5. *Ephes.* 4. 2, 3. *Col.* 3. 12. *James* 1. 26. & 3. 5, 6.

Psalm 34. 13. *Prov.* 18. 21. innocency and peace do much depend on the prudent Government of your Tongues.

X. *Govern your Thoughts with constant skilful diligence.* In this, right *Habits* and *Affections* will do most by *enclining* them unto Good. Its *ease*, to Think on that which we *Love*. Be not unfurnished of *matter* for your Thoughts to work upon! And often *retire* your selves for serious *meditation*: Be not so solitary and deep in musings, as to *over-stretch* your thoughts, and *confound* your minds, or take you off from necessary converse *with others*: But be sure that you be *Considerate*, and dwell much *at home*, and converse most with your *consciences* and *your God*! with whom you have the *greatest* business. Leave not your thoughts *unimployed*, or *ungoverned*: scatter them not abroad upon impertinent vanities: O that you knew what daily business you have for them! Most men are wicked, deceived and undone, because they are inconsiderate! and dare not or will not retiredly, and soberly use their Reason; or use it but as a slave in chains, in the service of their passion, lust and interests. He was never *wise*, or *good*, or *happy*, who was not *soberly* and *impartially considerate*. How to *be good*, to *do good*, and finally *enjoy good*, must be the summ of all your Thoughts. Keep them first *Holy*, then *charitable*, *clean* and *chaste*. And quickly check them when they look towards sin.

Deut. 15. 9. 2 *Cor.* 10. 5. *Gen.* 6. 5. *Psalm* 10. 4. *Psalm* 94. 19. *Psal.* 119. 113. *Prov* 12. 5. & 15. 26. *Psal.* 119 59. *Prov.* 30. 32. *Ier* 4. 14. *Deut.* 32. 29.

XI. *Let Time be exceeding pretious in your eyes, and carefully and diligently Redeem it.* What haste doth it make! and how quickly will it be gone? and then how highly will it be valued, when a minute of it can never be recalled. O what important business have we, for every moment of our Time, if we should live a thousand years! Take not that man to be well in his wits, or to know his God, his End, his work, or his danger, who hath time to spare. Redeem it, not only from *needless sports*, and *plays*, and *idleness*, and *curiosity*, and *complement*, and *excess of sleep*, and *chair*, and *worldliness*; but also from the entanglement of *lesser good*, which would hinder you from greater. Spend

Ephes. 5. 16. *Iob* 14. 1, 2. *Acts* 17. 21. 1 *Cor.* 7. 29. 2 *Cor.* 6. 2. *John* 9. 4. *Luk.* 19. 42. 44. *Psalm* 39. 4. *Mat.* 25. 10. 12.

Time

Time as men that are ready to pass into another world; where every minute must be accounted for; and it must go with us for ever as we lived here. Let not Health deceive you, into the expectation of living long, and so into a senseless negligence: See your glass running, and keep a reckoning of the expense of Time: and spend it just as you would review it when it is gone.

XII. *Let the Love of all in their several capacities, become as it were your very Nature, and doing them all the good you can be very much of the business of your lives.* *God* must be loved in all his creatures: His *natural Image* on *all men*; and his *spiritual Image* on *his Saints*. Our Neighbour must be *Loved* as *Our selves*: that is, our *natural neighbour* as our *natural self*, with a *Love of Benevolence*; and our *spiritual neighbour* as our *spiritual self*, with a *Love of Complacence*. In opposition to *complacence*, we may *hate* our sinful *neighbour*, as we must *our selves* (much more:) But in opposition to *Benevolence* we must neither hate *our selves*, *our neighbour*, or *our enemy*. O that men knew how much of Christianity doth consist in *Love*, and *doing good*? With what eyes do they read the Gospel, who see not this in every page? Abhorr all that *selfishness*, *pride*, and *passion* which are the enemies of Love, and those opinions, and factions, and censurings and backbitings, which would destroy it. Take him that speaketh evil of another to you, without a just cause and call, to be Satans messenger, intreating you to hate your Brother, or to abate your Love. For to perswade you, that a *man is bad*, is directly to perswade you so far to hate him. Not that the *good* and *bad* must be confounded: but Love will call none *Bad* without *constreining evidence*. Rebuke backbiters: *Hurt* no man, and *speak* evil of no man; unless it be not only *just*, but *necessary* to some greater good. Love is lovely: They that Love shall be *beloved*. *Hating* and *hurting* makes men *Hateful*. *Love thy neighbour as thy self*; and, *Do as thou wouldst be done by*; are the golden Rules of our duty to men; which must be deeply written on your hearts. For want of this, there

1 *Tim.* 1. 5, 6. *Mat.* 19. 19. *Rom.* 13. 10. 1 *Iohn* 4. 16. *Ephes.* 4. 2. 15, 16. *Col.* 2. 2. & 1. 4. 1 *Tim.* 6. 11. *Iames* 3. 17. *Phil.* 2. 1, 2. 1 *Thess.* 4. 9. *Iohn* 13. 35. *Mat.* 5. 46, 45. 1 *Cor.* 13. *Iames* 4. 11. *Gal.* 6. 10. *Titus* 2. 14. *Phil.* 2. 10, 11. *Rom.* 15. 1. 3.

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is nothing so *false*, so *bad*, so *cruel*, which you may not be drawn to *Think*, or *Say*, or *Do* against your Brethren. SELFISHNES and WANT of LOVE, do as naturally tend to *Ambition* and *Covetousnes*, and thence to *cruelty* against all that stand in the way of their desires, as the nature of a Wolf to kill the Lambs. All *factions*, and *contentions*, and *persecutions* in the world, proceed from *selfishnes*, and *want of charity*. *Devouring malice* is the *Devilish* nature. Be as zealous in *doing good* to all, as Satans servants are in *hurting*. Take it as the use of all your talents, and use them as you would hear of it at last. Let it be your *business*, and not a matter on the *by*: Especially for *publick good*, and *mens salvation*. And what you cannot do your selves, perswade others to. Give them good Books; and draw them to the means, which are most like to profit them.

1 *Cor.* 12. *Eph.* 4. 3. 16. *Col.* 1. 4. *Heb.* 10. 25. *Acts* 2. 41. & 8. 37. 12, 13.

XIII. *Understand the right terms of Church-Communion: especially the unity of the universal Church, and the universal communion which you must hold with all the parts*; and the *difference between the Church as Visible* and *Invisible*. For want of these, how woful are our divisions? Read oft, 1 *Cor.* 12. & *Eph.* 4. 1. to 17. *Iohn* 17. 21, 22, 23. *Acts* 4 32. & 2. 42. 1 *Cor.* 1. 10, 11, 13. & 3. 3. *Rom.* 16. 17. *Phil.* 2. 1, 2, 3, 4. 1 *Thes.* 5. 12, 13. *Acts* 20 30. 1 *Cor.* 11. 19. *Titus* 3 10. *James* 3. Study these well. You must have *Union* and *Communion* in *Faith* and *Love*, with all the Christians in the world. And refuse not *local communion* when you have a just call; so far as they put you not on sinning. Let your *usual meeting* be with the *purest Church*, if you lawfully may, (and still respect the *publick good*.) But *sometimes occasionally* communicate even with *defective faulty* Churches, so be it they are true Christians, and put you not on sin: that so you may shew, that you own them as Christians, though you disown their corruptions. Think not your presence maketh all the faults of Ministry, Worship, or people to be yours (for then I would joyn with no Church in the world.) Know that as the mystical Church consisteth of *Heart-covenanters*, so doth the Church as Visible consist of *Verbal-Cove-*

1 *Cor.* 1. 2. & 11. 18. 21. & 3, 3, 4. & 1. 12, 13.

Covenanters, which make a *credible profession* of *Consent*: And that Nature and Scripture teacheth us to take every mans word as *credible*, till perfidiousness forfeit his *Credit*; which forfeiture must be proved, before any *sober Profession* can be taken, for an insufficient title. Grudge not then at the Communion of any *Professed Christian* in the Church Visible (Though we must do our part to cast out the obstinately impenitent by Discipline; which if we cannot do, the fault is not ours.) The presence of hypocrites is no hurt, but oft a *mercy* to the sincere. How small else would the Church seem in the world? *Outward priviledges* belong to *outward Covenanters*: and *inward mercies* to the *sincere*. *Division* is *wounding*, and tends to *death*. Abhor it as you love the Churches welfare or your own: The wisdom from above is, first *pure*, and then *peaceable*. Never seperate what God conjoineth. It is the *Earthly, sensual, devilish wisdom*, which causeth *bitter envying, and strife, and confusion and every evil work*. Blessed are the Peace-makers.

Mat. 13. 41.
John 16. 2.
1 *Cor.* 1. 10.
Rom. 16. 17.
James 3. 14, 15, 16, 17, 18.

XIV. *Take heed of Pride and Self-conceitedness in Religion*: If once you overvalue your own understandings, your crude conceptions, and gross mistakes, will delight you as some supernal light: and instead of having compassion on the weak, you will be unruly and despisers of your Guides, and censorious contemners of all that differ from you; and *persecutors* of them if you have power; and will think all intollerable, that take you not as Oracles, and your words as Law. Forget not that the Church hath alwayes suffered by censorious, unruly professors on the one hand, (and O what divisions and scandals have they caused!) as well as by the prophane and persecutors on the other. Take heed of both: And when contentions are afoot, be quiet and silent, and not too forward; and keep up a *zeal* for *Love* and *Peace*.

1 *Tim.* 3. 6.
Col. 2. 18.
1 *Cor.* 8. 1.
1 *Cor.* 4. 6.
1 *Tim.* 6. 4.
1 *Pet.* 5. 5.
James 3. 1. 17.

XV. *Be faithfull and conscionable in all your Relations.* Honour and obey your Parents, and other superiors: Despise not, and resist not Government: If you suffer unjustly by them, be humbled for those sins, which

Eph. 5. & 6.
Col. 3. & 4.
Rom. 13. 1. 7.
1 *Pet.* 2. 13. 15.

which cause God to turn your *Protectors* into *Afflictors*, and instead of murmuring and rebelling against them, reform your selves, and then conform your selves to God. Princes and Pastors I will not speak to: Subjects, and servants, and children, must obey their superiors as the Officers of God.

Command. 4. *Ios.* 24. 15. *Deut.* 6. 6,7,8. *Daniel* 6.

XVI. *Keep up the Government of God in your families*: *Holy Families* must be chief preservers of the interest of Religion in the world. Let not the world turn Gods service into a customary lifeless form. Read the Scripture, and edifying Books to them: Talk with them seriously about the state of their souls, and everlasting life: Pray with them fervently: Watch over them diligently: Be angry against sin, and meek in your own cause! Be examples of *wisdome*, *Holiness* and *Patience*; And see that the Lords Day be spent in holy preparation for Eternity.

Heb. 13. 5. *Command.* 4. 2 *Thess.* 3. 10. 12. 1 *Thess.* 4. 7. 1 *Tim.* 5. 13. *Proverbs* 31. 1 *Cor.* 7. 29.

XVII. *Let your Callings be managed in Holiness and Laboriousness.* Live not in idleness: Be not *slothful* in your work; whether you be bound, or free: In the sweat of your browes you must eat your bread, and labour the six dayes, that you may have to give to him that needeth! slothfulness is sensuality as well as filthier sins. The body (that is able) must have fit employment as well as the soul; or else body and soul will fare the worse. But let all be but as the labour of a Traveller, and aim at God and Heaven in all.

Mat. 2. 7. *Eccles.* 4. 10, 11. *Prov.* 12. 1. & 15. 5. 10. 31. *Heb.* 3. 13.

XVIII. *Deprive not your selves of the benefit of an able faithful Pastor, to whom you may open your case in secret: or at least of a holy faithful friend: And be not displeased at their free reproofs.* Wo to him that is alone! How blind and partial are we in our own cause! And how hard is it to know our selves without an able faithful helper? You forfeit this great mercy, when you love a flatterer, and angrily defend your sin.

Luke 12. 20. 2 *Pet.* 1, 10.

XIX. *Prepare for sickness, sufferings, and death*: Overvalue not prosperity, nor the favour of man! If *selfish men* prove *false* and *cruel* to you, even those of whom

whom you have deserved best, marvel not at it; but pray for your *enemies*, *persecutors* and *slanderers*, that God would turn their hearts and pardon them. What a mercy is it to be driven from the world to God? When the Love of the world is the greatest danger of the soul? Be ready to die, and you are ready for any thing: Ask your hearts seriously, what is it that I shall need at a dying hour? and let it speedily be got ready, and not be to seek in the time of your extremity.

*Phil.*1. 21,23. *Ierem.* 9.4,5. *Mat.*7. 4,5. 2 *Cor.*5. 1, 2, 4, 8.

XX. *Understand the true method of Peace of Conscience, and judge not of the state of your souls upon deceitful grounds:* As *presumptuous hopes* do keep men from Conversion, and embolden them in sin; so *causless fears* do hinder our Love and praise of God, by obscuring his Loveliness; And they destroy our *Thankfulness*, and our Delight in God, and make us a burden to our selves, and a grievous stumbling block to others: The *General grounds* of all your comfort, are 1. The Gracious Nature of God: 2. The sufficiency of Christ, and 3. The Truth and Universality of the Promise, which giveth *Christ* and *Life* to All if they will Accept him: But this *Acceptance* is the proof of your particular title; without which these do but aggravate your sin. *Consent* to Gods Covenant is the true Condition and proof of your title to God as your Father, Saviour and Sanctifier, and so to the saving blessings of the Covenant: which *Consent*, if you *survive*, must produce the *duties* which you consent to. He that Heartily consenteth, that God be his God, his Saviour and Sanctifier, is in a state of life. But this includeth the rejection of the *world*. *Much knowledge*, and *memory*, *and utterance*, and *lively Affections*, are all very desirable! But you must judge your state by none of these; for they are all uncertain: But 1. If *God* and *Holiness* and *Heaven* have the highest *estimation* of your practical judgement, as being esteemed *Best for you*; 2. And be preferred in the *Choice* and *Resolution* of your *Wills*, and that *Habitually*, before all the *pleasures* of the world: 3. And be *first and chiefly sought* in your *endeavours*; this is the infallible proof of your sanctification.

*Exod.*34. 6. *Heb.* 7. 25. *John* 4. 42. *John* 3. 16. 1 *Tim.*4.10. & 2.4. *Matth.* 28.19, 20. *Rev.* 22.17. *Isaiah* 55.6,7. *Luke* 14.26. 33. 1 *John* 2. 15. *Mat.*6. 19,20, 21.33. *Colos.* 3. 1. 4. *Rom.* 1. 8.13.

Christian,

Christian, upon long and serious study and experience, I dare boldly commend these Directions to thee, as the way of God, which will end in Blessedness. The Lord *Resolve* and *Strengthen* thee to obey them.

This is the true Constitution of Christianity: This is true Godliness; and this is to be Religious indeed! And all this is no more than to be seriously such as all among us in general words, profess to be. This is the Religion which must difference you from Hypocrites; which must settle you in peace, and make you an honour to your profession, and a blessing to those that dwell about you! Happy is the Land, the Church, the Family, which doth consist of such as these! These are not they that either *Persecute* or *Divide* the Church; or that make their Religion a servant to their Policy, to their Ambitious designs, or fleshly lusts; nor that make it the bellows of Sedition, or Rebellion, or of an envious hurtful zeal; or a snare for the innocent; or a Pistoll to shoot at the upright in heart: These are not they that have been the shame of their profession, the hardening of ungodly men and Infidels, and that have caused the enemies of the Lord to blaspheme. If any man will make a Religion of, or for his Lusts; of Papal tyranny, or Pharisaical formality, or of his private opinions, or of proud censoriousness, and contempt of others, and of faction and unwarrantable separations and divisions, and of standing at a more observable distance from common professors of Christianity, than God would have them; or yet of pulling up the hedge of Discipline, and laying Christs Vineyard common to the Wilderness; the storm is coming, when this Religion founded on the sand will fall, and great will be the fall thereof: When the Religion which consisteth in *Faith*, and *Love* to *God* and *Man*, in *mortifying* the *flesh*, and *crucifying* the *world*, in *Self-denyal*, *Humility*, and *patience*, in sincere *obedience*, and faithfulness in all *Relations*, in *watchfull self-government*, in *doing good*, and in a *Divine and Heavenly life*, though it will be hated by the ungodly world, shall never be a dishonour to your Lord, nor deceive or disappoint your Souls.

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